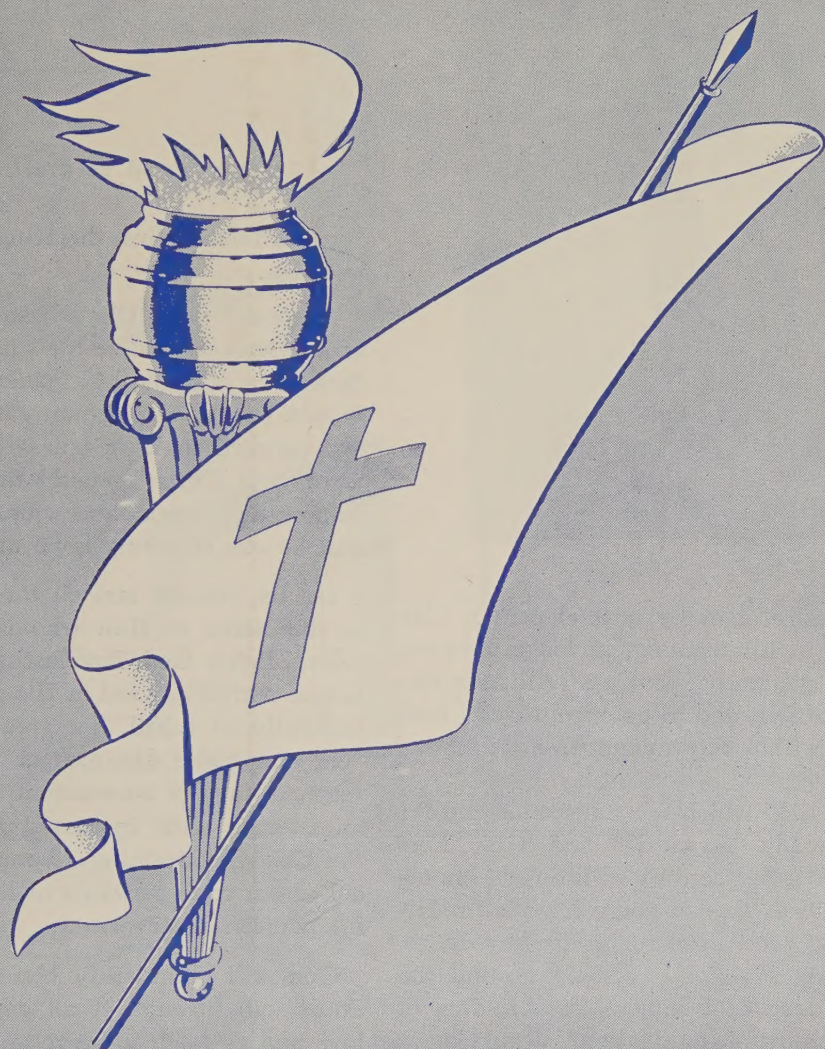


FORWARD WITH CHRIST



THE
Ansgar
Lutheran

SPECIAL ISSUE

Dedicated to the Cause of
Home Missions
Dana College
Pensions

Forward in the Greatest Name — Jesus Christ

A CALL

TO GREATER

SERVICE



"He who would be great, let him be a servant."

upon us to seek first the Kingdom of God and His righteousness.

"Forward with Christ" should be our chief passion as we strive to realize life's crucial purpose and mission: the rescue of dying lost mankind. "Forward with Christ" should be our ruling motivation as we stretch forward and upward to life's truest and highest values. "Forward with Christ" should through faith be our heavenly banner and torch, and victory will be ours, our future will be one of living hope and light.

"Forward" is the desire of every normal person. He strives to go forward in his training, in his profession, in his business, in life generally speaking. All such forward-going is commendable, and to be encouraged. God has placed that urge within the human breast.

But there is a "forward" which far transcends and far surpasses all these earthly "forward's" and it is: "Forward with Christ." No other activity of life is so important, so crucial, so vital as that of going forward in His Name, forward in His Grace, forward in His knowledge, forward in His great work. For it centers around the eternity of souls, the rescue of sinners, the building of that Church whose immovable foundation is Jesus Christ, and whose builder and maker is God.

Is that greatest and most urgent "forward" a part of your life's program? Or are you anxious and troubled about life's many earthly "forward's," and not the one needful "forward"? Does your love and strength evolve around yourself, your own needs and desires, or does God have the first place and the first interest? God calls

Let us, friends, stretch forward with might and main in the Name of Him who is called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Let us march onward in His gracious power as we strive faithfully to fulfill His great home mission command: "Go and make disciples of your communities"; as we respond to His admonition of Christian education ministering with increased and adequate facilities to the Christian training of our youth; as we rally to the aid of our aged servants of the Cross by raising a new pension reserve.

God will abundantly bless us and prosper our work. Souls will through it all come to know Him and love and go forth to serve and sacrifice for Him. You will praise and honor His Name for the enriching and stabilizing power of Christian education. Aged laborers in the vineyard of the Lord will have cause for thanksgiving as they gain added security for the evening years of life. And through it all we as His people will have been endowed to become greater and more faithful stewards in His Kingdom.

Hans C. Jersild

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

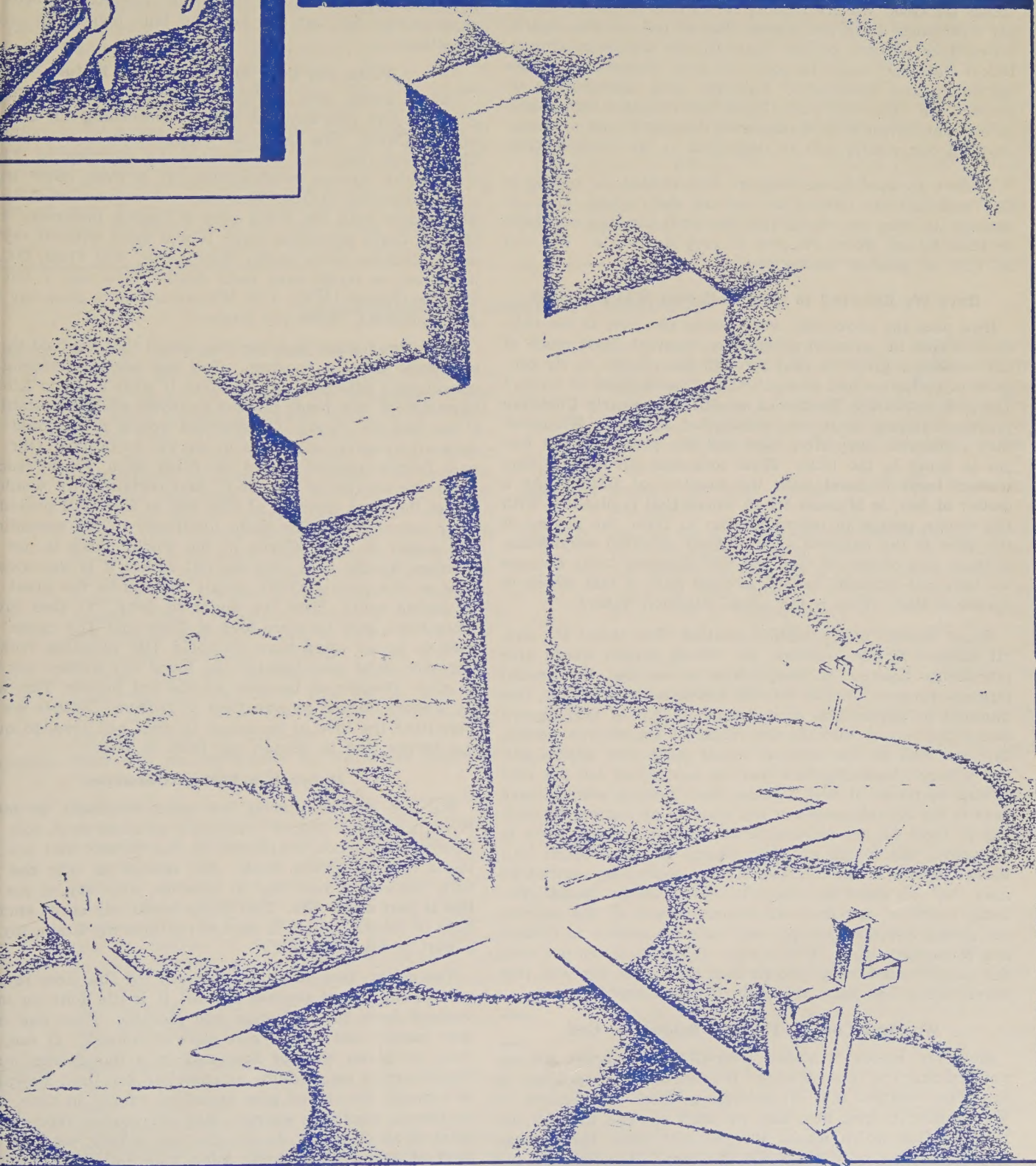
Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Ia. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa



HOME



MISSIONS

Forward with Christ in Stewardship

By Fred Jacobsen

With the banner of the cross and the blazing torch as symbols of our love and devotion to Christ and His Church, we in our beloved UELC are stirred once more to do great things for God. We are looking forward to the day of merger with other Lutheran synods that as one we may march forward as soldiers of the Cross in our Lutheran church. Before this can come to pass we must prepare ourselves spiritually and financially. This we shall endeavor to do through our "Forward with Christ" efforts. Our loyalty and love to our Savior will be deepened through it and a greater share of our wealth will be dedicated to the cause of God.

To be a steward means that we believe that we belong to God and that He created us and all that exists. God redeemed us from sin, death and the devil through our faith in Jesus Christ whom He sent to save the world. We, and all that we possess, belong to God.

Have We Returned to God That Part Which Is His?

How does the above fact work out in the lives of the children of God in our most prosperous country? How much of our wealth is given to God through the church in its program of education and evangelism and institutions of mercy? The Jew in the Old Testament as well as the early Christian practiced tithing as it was established by God. Whenever they wandered away from God and His precepts, they forgot to bring in the tithe. Their love and devotion to God walked hand in hand with the practice of tithing. As a matter of fact, in Malachi 3:7-10 where God is pleading with His chosen people to return to Him in faith, the paying of the tithe is the outward sign of their spiritual restoration. Is there lack of love to God and His kingdom today because we have not returned to God in faith part of that which in reality is His? What is the actual situation today?

Roger Babson in a pamphlet entitled "The Great If" says, "If adopted by the churches, the tithing system would give astounding figures. A compilation shows that the annual business turnover in this country amounts to more than five hundred billion dollars. It is estimated that of this amount four-fifths passes through the hands of the church people. One per cent of this amount would mean five billion dollars a year. Assuming that there is a profit of ten per cent of this turnover, it would mean that there is coming each year to the church people of this country an income amounting to forty billion dollars. If the tithing process were in operation, this would give the church in tithes about four billion dollars a year. These figures seem very extraordinary, but on checking them no flaws can be found. The facts, however, are that the church people of the country are giving less than one per cent of their income to Church and Missionary work. If this were increased to ten per cent, the church could come into its own in a great big way that heretofore it has been able only to talk about."

We Must Confess That All Belongs to God

However, in our "Forward with Christ" program, we are not teaching the tithe as such. It is merely a by-product of the great thought that all belongs to God. We believe it. We confess it. Yet, how can we truly believe that all belongs to God which means 100 per cent when the average church member only gives one per cent? How can we say that we do not believe in tithing and yet believe all belongs to God? It certainly is a contradiction of a glaring nature. It means absolutely nothing to say that all belongs to God when the largest fraction of the whole is not His. Let us try to be consistent. Let us try to be honest with God and with ourselves. Let us confess that we really do not believe

that we are mere stewards, glorious as that may be. But rather we believe that God ought to be satisfied with our token gifts or tips. In other words, that which God has entrusted us to manage has through the sin of covetousness been misappropriated for our use and the true ownership entirely forgotten.

Faith and Love Must Enter the Picture

This is where faith and love enter the picture. When we give and give liberally, we witness concerning our faith and love to Christ. The more we care, the more we will give. The greater the love, the greater the sacrifice is. That is true in our human relationships. It is even more true in our relationship to God. Therefore we witness when we give. The widow with the mites gave a ringing testimony to her faith in God's providing care. It was done without saying a word. Actions speak louder than words. But Thou, O Christ, loved me so much even unto death! How can I but love Thee in return? I John 4:19. What can I do to show my love? Jesus answers, "Feed my lambs."

There are hungry ones for the gospel that we feed through our home mission program. God has blessed tremendously our humble efforts. But, oh there is such a need. Literally hundreds of new home mission churches could be established if we had the funds. Consecrated young men would come forward to serve as pastors in answer to prayer. Our Danish and Trinity schools would be filled with youth ready to enter the service of our God. And certainly we would not forget the aged servants of God but in love will provide for their sunset days. The main hindrance to the spreading of the gospel of Jesus Christ in the world today is not communism, deadly as it may be, but rather it is the covetousness on the part of God's people that limits the great work of saving souls. How we ought to pray, "O God give us more faith, give us more love to Thee and Thy cause. Forgive us as we often have withheld Thy blessings from dying and sinful men because we loved our money too much to give. Forgive us because we did not believe Thy word 'It is more blessed to give than to receive.' Rather we have permitted the love of mammon to chill our love, to quench our fervor, and to deaden our faith in Thee."

Money Is a Part of Ourselves

But are we not placing too much emphasis on money? What is money? Money represents so much skill, toil, intelligence, conscience, character—all the factors that are to be found in good honest work. Any one of us, who has faithfully labored in one way or another, may say of his wages **this is part of my life.** This is my blood, my spent energy, my days of labor. Thus it is part of my time, my brain, my skill, a part of my very self.

The dollar, that does not represent my life, does represent part of the life of another person. It is life done up in convenient form for exchange and storage. Thus one cannot give money and fail to give part of himself. It can, however, be given without love and in a thoughtless manner. Yet, there is no medium as complete for total stewardship as money. We cannot give ourselves wholly in time, wholly in talent, wholly in energy. But our money represents the total of all of these. As we give our money, we give a part of ourselves in body, mind and soul. Perhaps here is the reason that a conversion that does not reach the pocketbook is no conversion at all as only part of the true man is dedicated to God. The true index of Christian character is the way we use our (the Lord's) money. Is it for self entirely? Is it for self primarily? Or is, at least, a reasonable

(Concluded on page 16)

Operation and Finance

The specific purpose of Home Missions is to bring the Gospel to the unchurched communities. These areas are found almost everywhere in our land due to the increase in population as well as to the mobility of our American people.

The speed with which these new housing developments are built is amazing. To match these fast growing centers of population it becomes necessary to build the house of worship before a congregation of sufficient members can finance the venture or pay the pastor's salary. Financing a new venture almost completely from the start by the Board of Home Missions has become the standard practice in the churches of the National Lutheran Council. This is done in two ways. The cost of the building site, first unit (chapel and S. S. facilities), and parsonage is paid out of funds available to the Board—mostly Church Extension Fund. It usually requires \$50,000.00 or more to finance a new work with capital funds. The investment is secured through a first mortgage carrying 3% interest and is amortized over a period of 10 to 20 years. The second phase is the pastor's salary and the amortization of the loan. These are budgeted items. Until the congregation becomes self-supporting

the amortization is paid out of the budget and constitutes a gift to help the new congregation on its feet. Some new congregations have become self-supporting after 3 or 4 years.

Since 1943 when the total investment of Home Mission funds did not exceed \$10,000.00 the Board has helped to finance 29 churches and 20 parsonages. As of today our total investments in sites, churches, first units and parsonages amount to \$362,707.00 of which \$168,804.00 is Church Extension Fund money.

Since 1944 our Home Mission churches have added 7,515 souls to our membership and during the last fiscal year Home Mission churches have contributed \$17,365.00 to benevolences. The total assets of the congregations now under Home Missions as well as the self-supporting congregations having loans from the Church Extension Fund amount to \$1,468,000.00.

The addition of \$150,000.00 to our Church Extension Fund through Forward with Christ will enable us to enter new fields assigned to us and thus add more congregations to our United Evangelical Lutheran Church.

K. M. Matthiesen.

Questions and Answers

Question: Why do we need "Forward with Christ"?

Answer: Certainly we ought to be so interested in the work of our church in building the Kingdom of God that there would be no need to emphasize it in a special way. However, the facts reveal that we have not been able to carry out a well rounded Benevolence Program as a whole. In order to meet the challenge of the General Bodies with whom we are in merger negotiations we must enlarge our Church Extension Fund in order to be able to enter more Home Mission fields. While we have a current budget which is fairly adequate, we are not giving anything to Church Extension. Our educational institution, Dana College, needs additional funds in order to meet the constantly increasing demands of the Christian College. It is also necessary to refund our Pension Fund in order to be able to pay the minimum pensions when the merger will terminate current income for pensions.

Question: How will we participate in the giving phase of "Forward with Christ"?

Answer: Each one will be given an opportunity to make a commitment to the ingathering for this Forward movement in terms of a four month pledge. On a given day, May 15, all members will be visited and will be told the story of the work of our United Ev. Lutheran Church. Then they will be invited to do as God directs them to do indicating the amount of money they feel constrained to offer for this important work of the Lord. All offerings will be given to the local church which will forward them to the synodical treasurer so that they can speedily go to work for God's purpose.

Question: Where does the money go?

Answer: Each of the Boards involved, Home Missions, Dana College and Pensions, will receive 1/3 of the "Forward with Christ" gifts up to \$100,000.00. All additional gifts up to \$50,000.00 will be given to the Board of Home Missions. The Board of Home Missions will put ALL of its share into the Church Extension Fund—a revolving fund which will be invested in building sites and first units of new Home Missions. This money will draw 3% interest and will be invested over and over again. The Board of Dana College will spend its

share for repair, maintenance of buildings and equipment. The Board of Pensions will invest its share until such a time as the merger becomes effective. Then it will be spent in paying the pensions of pastors and widows who can not qualify for pensions under our new Pension Reserve Plan.

Question: Doesn't our local church need every dollar we can spare?

Answer: This IS for your own church—for the work which no congregation can do alone—but for which we are banded together as a Synod. A congregation needs to "seek first the Kingdom," too. There is such a sin as congregational covetousness "which is idolatry" as the New Testament calls it. The work of the Synod always tends to widen our horizon and experience tells us that such giving is abundantly blessed by God.

Question: Can I reduce my local church pledge and give to "Forward with Christ"?

Answer: "Forward with Christ" is a FORWARD! Its purpose is to give over and above what we are already doing for God's work. It asks us to lift our eyes to new visions, new opportunities and new concepts of sacrificial giving. No local program should be retarded because of this great ingathering.

Question: How much should I give?

Answer: There is no per capita quota in "Forward with Christ." The decision as to amounts is left to each giver. Each visitor will present to every contributor a scripture text card quoting II Cor. 9:7-15. We are told to give systematically—in proportion to our blessings and as witnesses putting our faith into action. Perhaps it may mean a week's or a month's income, or a portion of your harvest. For some it may be more, for others less. Above all, we must learn to give out of our LOVE for God and in gratitude for God's great mercy to us.

Question: Should my children give?

Answer: Surely you want them to give! They are members of the Kingdom of God and this is for work in His Kingdom. Sunday School children may use special Dime Books for their gifts. Confirmed young people should be encouraged to make their own commitment.

Home Missions in Action

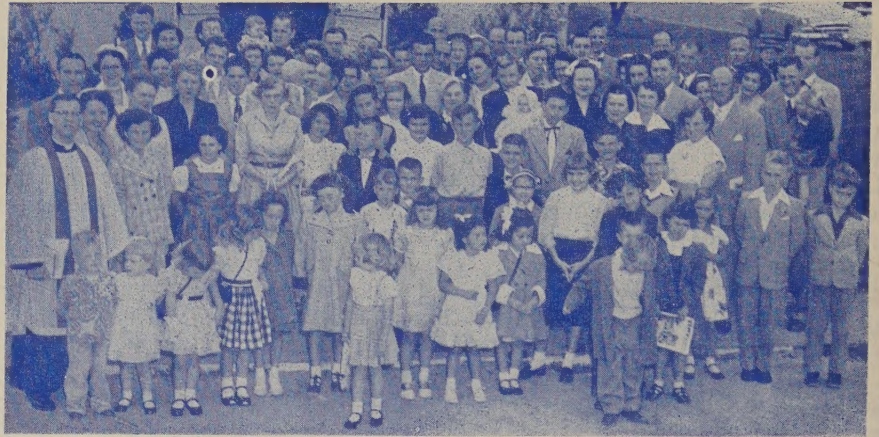
THEY ARE COMING BACK

We had just started holding services in our yet incomplete first unit. The Parish Hall, to be, had sand on the floor, button board (not yet covered with plaster) on the walls, tar paper over the windows to keep the March winds out (even in California), and an old "G.I. can" near the back of the room for heat. We got heat from the "G.I. can" until one youngster decided to throw some tar paper in. That was the last of our heating system.

It was following the Bible Class, under these primitive conditions, that a young woman walked up to Pastor Hanson and said, "It feels just like Easter. I can hardly wait until the service starts."

The Pastor was surprised. Any similarity between these crude conditions and the usual festivity and color connected with Easter was purely coincidental. Perhaps, it was because she saw his look of surprise that she went on to explain.

"This is the first time that I have been to church in twelve years. I was raised in St. Louis and educated in a



A Group of New Members of Trinity, Norwalk, California

Lutheran School. However, I have not been in church since my late teens. I had left the church. Now I am back."

Since that early experience we have found any number of young people who have come to us with similar stories. So many pastors are conscious of the fact that young people seem to fade away from the church after confirmation or high school.

However, many home mission con-

gregations will tell a similar story. We are on the receiving end. We accept them as they "come back." As they are married and children come into the picture, young people feel a need for the "faith of their fathers."

Home mission churches, especially those on the growing edges of metropolitan communities, where many young couples are moving since housing is available, are bringing Christ to the new families of our nation.



Morning Worship at Emmaus, Kennard, Nebraska

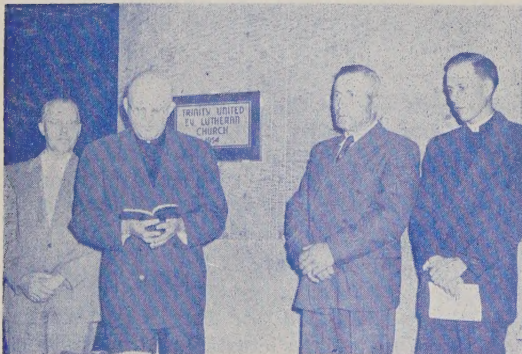
RURAL CHURCHES EXPAND

Some idea of the results of Home Mission work in this field over a nine year period are seen in comparing figures in congregational giving. Income in the congregation rose from \$640 in 1946 to \$5713 in 1954. More growth will be needed before self-support can be realized, but definite progress is being made. This parish is looking forward to being self-supporting in the very near future.

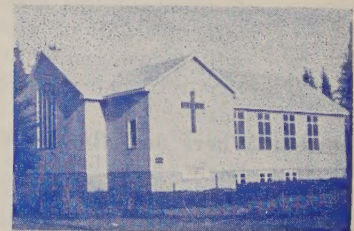
A continually growing Sunday School, now 75, is another reason for optimism in the future of this congregation.

BUILDING PROGRAMS FINANCED

Each year there are ground breaking or cornerstone laying services conducted for new mission building programs, heralding the fulfillment of visions and plans for large numbers of men, women and children who have yearned and worked for their own church homes. In every cornerstone laying or dedication of new missions the Church Extension Fund plays a part, having provided the funds for the purchase of the site and the creation of the first unit. Each year fields



Laying of Cornerstone at Trinity United, Red Deer, Alberta



Trinity United at Reed Deer, Alberta

are turned down, not because we lack consecrated men to work but because we lack funds.

JOY FOUND IN WITNESSING

of the joys that this home mission congregation has experienced during the last few months is the blessing that came to every congregation by being obedient unto the commands of our Master, Jesus Christ. That command has come from the lips of our Lord in many ways, but His will was for His followers to witness of the great salvation we have received from Him. Members of the congregation are called upon to help in this great witnessing program and through their consecrated efforts the importance of evangelization in the Church of Jesus Christ is reaching the hearts of more and more people.

It has been the result of being obedient to the Words of the Lord? The Church School has grown and will continue to grow. A Youth Choir has been organized. The various organizations of the church are beginning to feel a greater responsibility of the integration of the new members into the activity of the church. Some twenty people recently graduated in the Adult Membership class with many of these confirming their faith in the Lord. But above all members of the congregation fulfilling the prediction of the Lord, "Ye shall be witnesses unto Me," Acts 1:8.



Church at Underwood, Iowa

CHILDREN REACHED BY PROGRAM

Children are especially precious in the sight of God and the new Home Missions program seeks to feed and nurture the lambs to whom the Kingdom of God belongs. America has 27 million children and young people who do not receive regular religious training. The Board of Home Missions through its "Forward with Christ" program reaches the children too, and many have become children of God because they have been reached with the good news of grace.

HOME MISSIONS CONTRIBUTE

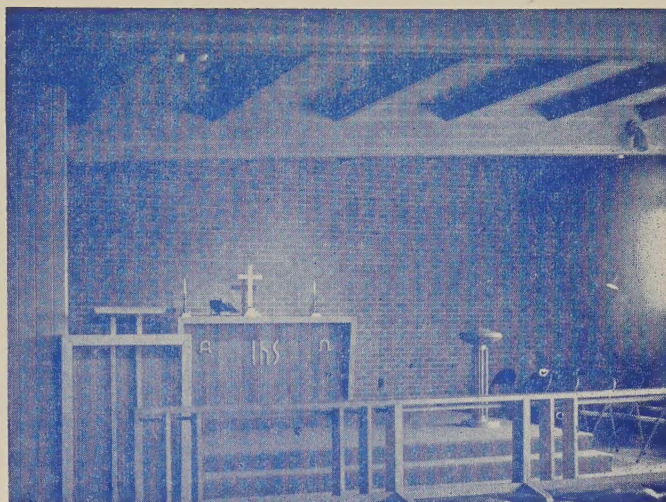
The Home Mission Congregation can help to more fully realize the need for funds to begin other churches. Experience can be a good teacher on that

TO "FORWARD WITH CHRIST"

too. Hence, we at St. Mark's wish that it were possible for us to repay all of our loan from Synod now so that the money can be re-used elsewhere.



St. Mark's Church at Hoffman Heights, Denver, Colorado



Chancel at St. Mark's, Storm Lake, Iowa

NEW MEMBERS WELCOMED

Church building completed in 1949—Church Extension Fund Survey helped make this church possible.

Membership as of February 6 is 128 souls.

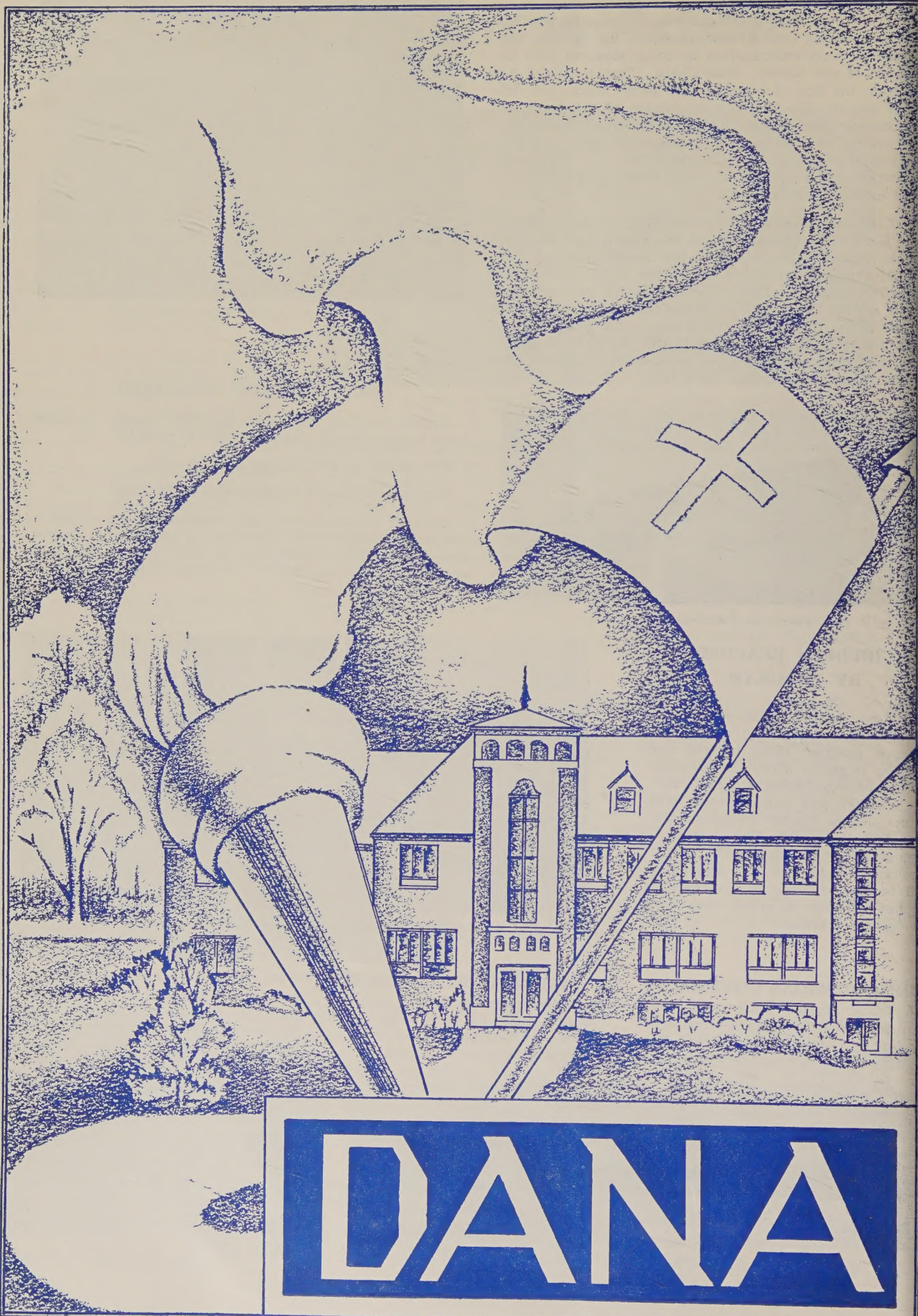
Parsonage dedicated Sunday, August 29, 1954.

February 6, 1955, twenty new members were received by baptism, confirmation and transfer. A second adult instruction class is now in attendance. In addition 25 young people are in the Junior and Senior catechetical classes.



Sunday School at Grace Lutheran, Fresno, California

We are also convinced that our work must go FORWARD WITH CHRIST. Our first reaction was that we could not be expected to do much since we had so large a debt. But we feel that we have received so much in the way of interest and support from our Synod that we want to use this opportunity to show a little of our appreciation. We want other fields to have a chance to get started and to grow. St. Mark's in Hoffman Heights has been a step Forward with Christ, and we hope that many more steps can be taken in similar fashion.



DANA

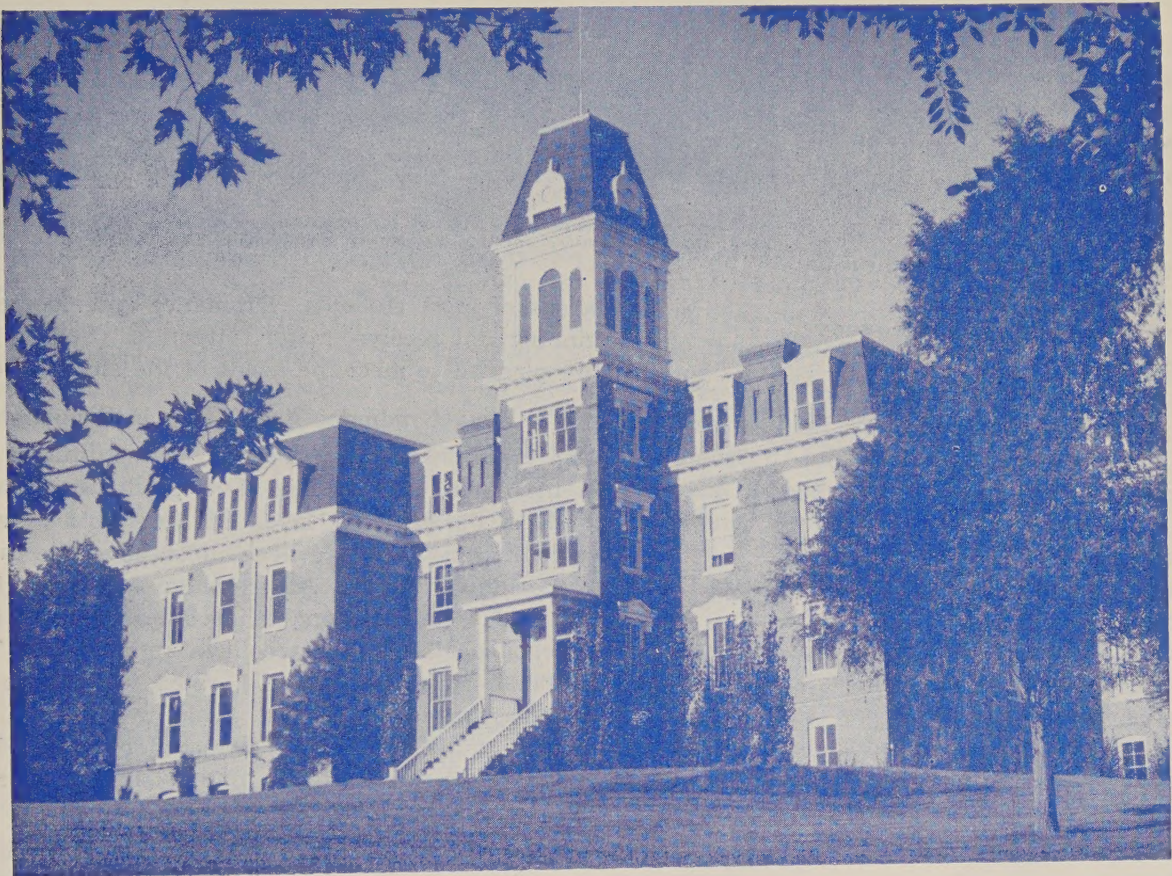
THE STORY OF DANA

Dana College is a liberal arts college, one of about twenty-eight senior liberal arts colleges of the Lutheran Church.

A liberal arts college provides an education that is liberal, broad, and intended to train young men and women in all the arts with which they associate and

liberal arts colleges today provide some specialization, as for instance teacher education, permitting their graduates to enter some profession direct from a liberal arts training.

Since 1899 Dana College has trained young men and women who have come for an education. From her halls have gone out into the stream of life thousands of



To many alumni, Old Main is Dana. Until 1948 all classes were held here, the library was housed in Old Main and all offices were also located here. Old Main can serve for many years to come if the needed renovations and improvements are made.

through which they express themselves. The term "liberal arts" comes from the Latin "artes liberales"—arts fitting the education of a free man. In contrast, the professional and technical institutions of higher education provide training for a specific profession, such as medicine, theology, law, engineering, agriculture, and similar areas. Liberal arts colleges like Dana usually offer only the bachelor degree upon their students at the end of the four years of undergraduate study. This education may end there or serve as a springboard into graduate or professional work—medicine, law, theology or advanced study in the arts and sciences. Many lib-

young men and women who have been equipped with the tools necessary for their livelihood but who have also been taught with greater emphasis how to live. In addition to teaching them the arts and the sciences Dana has also sought to teach her students that "the fear of the Lord is the beginning of wisdom" and that "in the beginning God . . ."

Dana believes that "the need of every generation is intelligent men and women of dynamic Christian faith and character." These objectives are carried out through several channels—the Christianity courses in

THE STORY OF DANA

the curriculum, the chapel convocations each morning, and the highly significant student evening devotion. But most of all it is through the spirit of the college as a whole that this Christian impact is made. This spirit is found in the dormitories, on the campus, in the classroom and the laboratory, in the canteen, on the athletic field, in short everywhere. The spirit at Dana is Christian as well as collegiate.

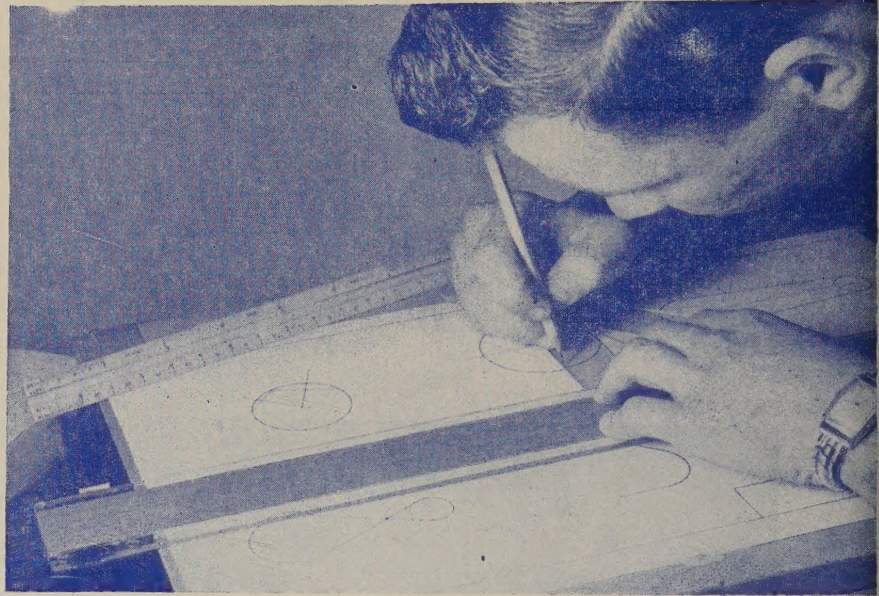
What Does Dana Offer High School Graduates?

The young people who come to Dana for a college education come with a seriousness of purpose that is particularly noteworthy. They come to college for an education that will fit them for a particular place in life. A recent study of Dana's graduates reveals the following distribution:

- 40% entered the teaching profession (in fourteen states)
- 22% entered the ministry or are studying theology
- 12% have gone into the broad fields of business
- 7% have entered some specialized field of service, such as parish work, social service, nursing
- 6% entered medicine, law, engineering, or agriculture, or are in professional schools preparing for these fields
- 13% became homemakers shortly or directly after college

Dana's students have often been characterized as "the cream of the crop." This observation has come from new staff members who have previously taught at large state institutions and from educators who have visited our college.

In extracurricular areas Dana offers a music and athletic program that is extensive and adequate for the



Pre-professional training is offered in agriculture, dentistry, journalism, law, medicine, home economics, nursing, veterinary medicine and in theology.

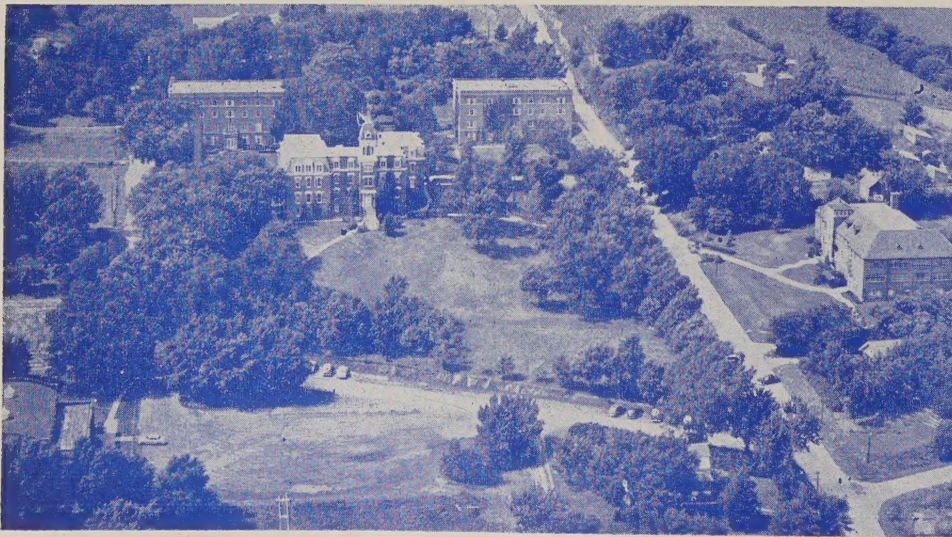
needs of most students. Dramatics and debate are beginning to receive major attention. Social activities are planned to meet the needs of the student body.

Dana Graduates Rank High in Scholarship

One criterion of the quality of an institution's program is the extent and success of its graduates in additional study at the graduate level. In order to achieve a good score in this area a college must have the right kind of incoming students. All freshmen who enter Dana are required to take, among other entrance tests, the ACE Psychological, which is a college aptitude test. The 1954 freshman class, for example, rated well above the national average on this test. That they are superior is shown by the fact that at Dana there were 50% more in the upper quartile than in the national average, and 25% less in the lower quartile.

For the past six years all seniors at Dana are required to write what is known as the Graduate Record Examination. This standardized test covers six subject matter areas and gives also a rating for the general education level of students. It is used by about 280 colleges and universities in our country and taken by about 9,000 seniors each year. In five of the six subject matter areas Dana's seniors over this six-year period ranked above the 50th percentile, and the general education index placed her seniors at the 56th percentile.

The record of Dana's graduates in graduate schools is also impressive. Of the graduates from 1947 through 1953, 30% have gone on toward advanced degrees in grad



The gymnasium-auditorium, the two dormitories, Old Main and Pioneer Memorial crown the Dana hill.

THE STORY OF DANA



counseling of students in the academic, religious, social and personal problems is an integral part of the program at Dana. Individual attention is possible because of the excellent staff-student ratio of 1 to 9.

colleges of our nation's universities. A total of fifty percent have taken work beyond the bachelor's degree, including theological education. Among the institutions recent Dana graduates have attended are Northwestern, Colorado, Oklahoma A and M, University of Wisconsin, Michigan, Colorado State, Oregon, Nebraska, Minnesota, Eastman School of Music, Cincinnati, Omaha University, Creighton University, Iowa, California, and Illinois. Many have received valuable assistantships and scholarships in these institutions in fields of biology, economics, philosophy, literature, art, chemistry, mathematics, social welfare, and theology.

Does a Student Pay for His Education?

Every student enrolled in a college or university pays only a part of his education. He pays the stipulated tuition and other fees, but these charges do not cover the entire cost of his education. If he attends a state college or university, the taxpayers of his state pay the difference. If he attends a private college, as distinct from a tax-supported institution, the supporting church, in the case of church colleges, and endowment earnings and direct contributions pay the difference. This year, for example, our state has made a direct appropriation of \$660.00 for the operation of Dana, which means that each student receives a grant-in-aid of about \$235.00. By way of contrast, it costs the taxpayers of the state of Nebraska approximately \$965.00 for each student enrolled at the University of Nebraska, and \$650.00 for each student enrolled at each of the four state teachers' colleges. This comparison would apply to all states. It is also a well known fact that every dollar spent at a church college is more in terms of service than it does

in many large institutions. The economies necessary to operate a church college make such wise expenditures absolute necessities.

The Why and How of Dana's Gift from the Forward with Christ Drive

From the forthcoming drive "Forward with Christ" Dana College is to receive \$100,000.00. The question is occasionally asked by a few people "Why does Dana need this money and how will it be used?"

Part of this gift will be used to make some long overdue repairs on historic Old Main. For a number of years this building was neglected because it was thought it would be replaced by the present Pioneer Memorial. The repairs that must be made are also partly the result of inadequate funds for the operation and maintenance of the plant which characterized the total operation of the college in the thirties and early forties. While it is an old building, it can serve for many years to come. To replace it with the same number of square feet of classroom, laboratory and office space would cost in the neighborhood of \$500,000.00. To continue to be used we must replace the roof of Old Main, and the walls must be tuckpointed, that is the old mortar removed and new mortar put in the joints. Some repairs to the heating system must be made, and other repairs must be undertaken to comply with the state fire marshal's recommendations.

An equally urgent need is the replacement of furniture in the dormitories. The furniture in the girls' dormitory was purchased when that building was built in 1923, and that in the boys' in 1927. In other words, most of the present furniture is from 28 to 32 years old. A comfortable bed and mattress, a chest or dresser, and a sturdy and serviceable study desk and chair are essential to the comfort and well-being of all students. There



In addition to biology, students at Dana may earn degrees with majors in chemistry and mathematics. The science departments are known in Nebraska and elsewhere for their excellence of instruction.

THE STORY OF DANA



Intercollegiate athletics at Dana include football, basketball, baseball, track and tennis. Other sports are included in the physical education program and a strong intramural program has been in operation for many years.

are several other areas, possibly less extensive, which are nevertheless critical, namely, a reserve fund for replacement of at least one boiler (at a cost of \$20,000) in the central heating plant; eventual construction of a sewer system to tie in with city system (this has already been strongly recommended by the State Department of Health); repair of several college-owned residences; and improvement of grounds and drives on the campus.

A few people have asked what Dana's future may be in the proposed merger of our synod with three other Lutheran bodies. President R. E. Morton states, "In the first place, I can say without contradiction, as a member of our synod's Union Committee, that no discussions concerning, and much less disposition of, the educational institutions of the merging bodies has yet taken place in any of the meetings of the committees negotiating merger. Secondly, I believe that Dana stands

to gain immeasurably in this merger. Just look at the strategic geographic location of Dana. The nearest college to the north, of four bodies negotiating merger, is 175 miles from Blair. The nearest to the east is 275 miles, to the south is 930 miles, and to the west 1,800 miles. With the prospect of our present college and university enrollments being doubled by 1950, the churches of America must be ready to meet this impending tidal wave of students and educate them on a proportionate share or leave the task solely to the state. Even a Christian college is needed today, and in ten years the need will be critical and well-nigh overwhelming.



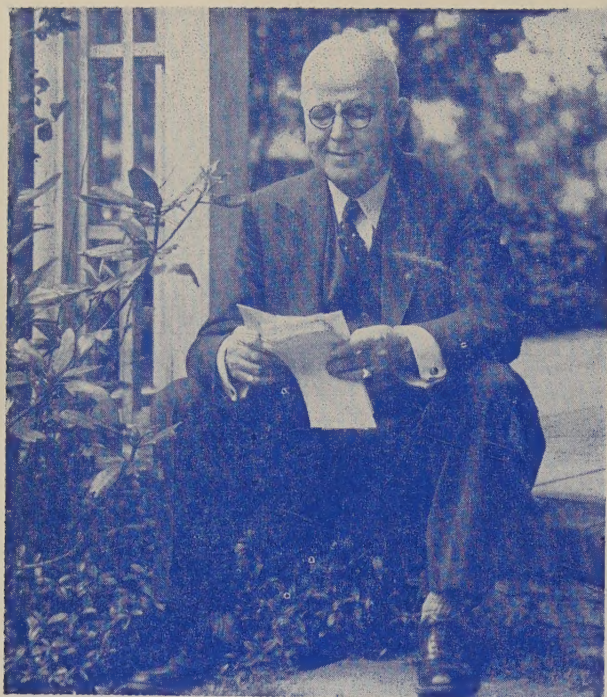
Miss Shirley Andersen, senior from McNabb, Illinois, a music major, has appeared on the popular noonday program on W.O.W. Omaha, "W.O.W. Calling." The a cappella choir, the male glee club, girls' chorus and band offer ample opportunity for training and experience in music.



Homecoming Queen, Pat Beck, Fremont, Nebraska, with her attendants, Eleanor Wohlers, Missouri Valley, Iowa, and Antoinette Nelson, Denmark, Wisconsin.



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"THIS IS YOUR LIFE" PASTOR JOHNSON!

In our day of television each one has his favorite programs. Perhaps one of your favorite programs is Ralph Edwards' presentation of "This Is Your Life,"—a dramatic presentation of a life which has been unique in some way or other.

Have you ever thought of a person whose life you would like to have retold on this program—someone whose story you would like to share with others? Perhaps it is the life of some pastor who has meant a great deal to you.

Why do you remember him? What did he say and do that gives him the place he holds in your memory? Perhaps it was the letter he wrote to you when you left home for the first time or went into the armed forces; or the talk he had with you when your mother died; or the long night vigil he kept with you and yours when death was near.

Perhaps it was the problem he helped you solve after you had spent many a sleepless night with it; or the sermon that came exactly at the time you needed it; or something he said the day you and your beloved spoke the vows which made you husband and wife.

But above all, perhaps it was his guidance which led you to know Christ as your Savior and started you on a new life.

Well, no doubt like most of us—all that you can remember of him is not enough to explain what he means to you.

The things that took hold upon your life were forgotten in a few hours or days but each left its impression of one who spoke of the love of Christ.

There were a lot of little things—like his handshake; his smile; his hand on the heads of little children; the look on his face in the course of a Bible study; the gentle word he spoke when you expected and saw reasons for a sterner one; his attitude at a routine business meeting—these and many more little things contributing to the lasting impression.

Let's take a few moments and study this pastor's life. Shall we call him Pastor Johnson?—This is your life, Pastor Johnson.

You were born in Europe on the 5th of July in the year 1880. When you were seven years old you came to the United States with your parents and two sisters. Your family settled on a little farm in the midwest. Though finances were limited, your parents were thankful for the opportunity of living in America and that God had been so good to them.

After 45 years of faithful service, you are grateful for the small assistance you receive each month in your pension. You are pleased that its continuation will now be assured by our contributions to "Forward with Christ"

Shortly after arriving in the new community, the Johnsons felt the need of a Lutheran Church. The elder Johnson talked with their neighbors who had also emigrated from Europe, and they decided that they would look into the matter of calling a pastor and also the possibility of getting a church erected. In due time the Johnsons and their neighbors' dreams were fulfilled. A young pastor came to see them. A church was built. The congregation was organized. Mr. Johnson became the deacon in the church. His neighbors had come to respect this person as a man of God. Mr. Johnson taught in the Sunday School. More and more people became interested in the work of the newly formed congregation and joined the group.

During this time you, Pastor Johnson, and your sisters were being taught how much Christ loved you. Then came the day when you, Peter, were to begin your catechetical instruction. Each Saturday you went to the little church to be instructed by the pastor. During the course of the instruction you were impressed especially with the meaning of the second article in the catechism. There you learned "I believe that Jesus Christ, true God begotten of the Father from eternity and also true man born of the virgin Mary, is my Lord. Who has redeemed me a lost and condemned creature; purchased and freed me from all sin, from death, and from the power of the devil. Not with silver and gold but with His holy precious blood and His innocent suffering and death. In order that I might be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness. Even as He is risen from the dead and lives and reigns to all eternity. This is most certainly true."

"Christ did all this for me. How much he loved me! Those were the thoughts that rang in your mind, Peter. Then came another thought, "He did this that I might be His own and I am to live unto Him in His Kingdom. Could that mean that perhaps someday I could be a pastor?" Peter thought. "Certainly I could serve my Lord just as well as a layman. See what father is doing." You tried to forget about being a pastor but the thought was still with you.

Finally one evening after the family had completed their devotions you asked your folks the question, "Do you think God could ever use me in the ministry?" The question brought a deep silence. Both mother and father were thinking the same, "Peter, a minister?" Dad had been making plans for you, Peter. He had visions of his son taking over the farm. Life would be much easier for him on the farm.

it had been for the older Johnsons. However, if God were leading Peter into the ministry no one should stand in way.

Not much was said that evening but all of them did much thinking about it until the day came that the final decision was made. Arrangements had been made to send you to Lincoln, Nebraska, where you would enroll in what was called "pro-seminary course." Those were wonderful days for you, Peter, as you fellowshiped with the students and lived in "Old Main." The seven years went by quickly and it wasn't too long before you were to be ordained at the church's convention. It was 1905. Your father and mother were making great plans. They were going to attend the ordination of their son. They couldn't thank God enough for this blessed opportunity.

Then came the day. It was a hot afternoon when as a young man you stood before the congregation and read your ordination vow, "I, Peter Johnson, duly called to be pastor of St. Paul's Lutheran congregation . . . promise in the presence of God: First that I will strive to preach the Word of God in its truth and purity as contained in the prophetic and apostolic writings and in the Symbolical books of the Evangelical Lutheran Church, and with due reverence and propriety administer the Holy Sacraments as instituted by Christ Himself . . ."

Thus you, Peter Johnson, began your ministry. Your first call was a small group of people who were trying to organize a congregation as your folks had done twenty years before. They needed the help of a pastor and Peter Johnson was ready to go. There you served your Lord. You preached the Word of God. You administered the Sacraments. You instructed the young. You ministered to the sick and the dying. After two years you decided that it was time to place a lady in the parsonage. This you did when Karen Olsen became your wife. Together as husband and wife you served the congregation until the group had grown large enough to support themselves. When you left your first congregation it was with mingled feelings, happy to accept another challenge but reluctant to leave these people who had become so



The morning's mail brought the first pension check from the Board of Pensions. The pastor and his wife had served Trinity Lutheran Church for nineteen years. They had been in two other parishes during their ministry. Now, retirement age was here; and they looked back upon the forty-three years which had passed since his ordination. Both agreed that if they were to choose a life's calling again, they would serve our Church.



The Lord took papa home before me. We always worked in the mission field and we were happy and blest. My daughter and her husband have been good to me these years I have been alone. Now there has been much sickness in the family, and I too, have had many doctor bills and there are things I must have. The pension check, which in itself may seem small to some, means so much to me. It means I can help out a little and have some personal money without asking for it. God will bless the Forward with Christ Ingathering, I know.

dear to you. During those years you had seen the Holy Spirit working in the lives of your people, and here God had blessed you with two fine children. You hadn't saved much money because you had found it rather difficult to pay bills and get the necessities of life on a \$600 salary.

Your second call was quite different, living in one of the larger cities of our country. The salary had increased, now you were getting \$800 a year plus three offerings. However, money didn't mean too much for you, Pastor and Mrs. Johnson. There was a greater joy in serving God and your fellow men. In your second call you met new problems. It was during those years that the first world war broke out. Boys were being taken from their homes. There was one family who received news from the War Department that their son had been killed in France. Many of your parishioners were ill with the flu epidemic and tragedy even came to the family in the parsonage when one of your children died during the terrible epidemic. You, Pastor Johnson, came to realize more than ever that God and His love was the only comfort in the hour of death.

Then came the glorious day when the war was over. The boys were coming home. The times were more prosperous and the congregation voted you a \$200 raise in salary. Besides this, two more children were added to your parsonage—twins!

It was 1925. Ten years had passed since you and your family came to the big city. It was time, you felt, to move on to another parish. This time it was to a small town of about 5,000 people. The parish was larger, the opportunities seemed greater. Here you and your family settled down to continue your work in the ministry.

It was time to consider college for the older child. Then came the depression. People were discouraged. Their savings were taken away from them. They lost their property.



Thank you and God bless you, Christian Brother and Sister, for your gift of love. We can't tell you what your pension contributions mean to our old age security, our self-respect and our peace of mind as we go on into our "sunset" looking to Christ, the perfecter of our salvation. God bless you as you plan for the Forward with Christ Ingathering. What we have received through your gifts in the past will always be gratefully remembered."

"Why did God do this to us?" was a question you were often asked. For years you labored among the people until it seemed the dawn had come. Financially our country was better off. People began to recover from the depression. But then—another tragedy! World War II! You had thought of stepping down to a smaller parish but you couldn't leave now. Over one hundred young men from your congregation were in the service. They would need your letters. You had baptized some of them, confirmed the most of them and had married others. There would be disturbing telegrams coming to loved ones. Though you were growing older, you continued to carry on your work and to remind the people that their strength was in the Lord. Then came that glorious day when the war was over again. The chaplains would be returning. They should have the responsibilities of the larger parish and you, at 65, were willing to move to a smaller call.

The family had grown and the financial obligations were not great. From 1945 to 1950 you and Mrs. Johnson served a smaller church. At the age of seventy it was time to retire. Could you retire? Yes, if you were careful. You had saved a few thousand dollars—just enough to get a house and then there would be the pension of \$720 a year from the church. With a little extra income from other sources you would get by, so you retired. This is your life together, humble people who served the Lord for forty-five years.

You are living on your small income now. You never complain but you do count on that pension each month.

Without it you would face financial hardship. Some people have called this pension charity, but certainly it is not. If you stayed on your father's farm you would have had many more dollars. You never regretted that you chose the ministry. You wouldn't have traded those years for anything. That is your life, Pastor Johnson!

HOW WILL "FORWARD WITH CHRIST" ASSIST SUCH PENSIONERS?

It is gratifying to Pastor Johnson that the church he served—the United Evangelical Lutheran Church—voted its last convention to have an ingathering of \$350,000. One hundred thousand of this amount will be used for pensions and this amount will assure our old friends of a minimum pension even after our synod has merged with the other Lutheran bodies who are contemplating merger within the next few years.

The pension board feels that we have a moral obligation to provide our pensioners with a pension even after merger. If we can realize \$100,000 for such a purpose through the ingathering and add it to the amount we already have in our endowment fund there should be sufficient funds to care for our retired pastors and their wives.

FORWARD WITH CHRIST IN STEWARDSHIP

(Continued from page 4)

share dedicated to God and the blessings of mankind? Christ constantly warned against avarice and greed. The Bible listing sins places stinginess next to adultery. The love of money is a real sin. Yet by the right use, blessings unto us can be bestowed when we dedicate our means to God.

"Forward with Christ in Our Stewardship" is a call for more dedicated members in our churches, a call for a deeper spiritual life in loving faith and trust, a call to seek first God and His righteousness and all these other things that we need shall be given us.

We are over 54,000 souls in our UELC. In our hands is much of this world's goods. How much of it do we return to God? Each day we are deciding how much to give for food, how much to give for shelter, for clothes, for television sets, for movies, for tobacco, for school, for government, for supplies for the hungry, for missions, for preachers of the gospel, for saving of immortal souls? How much? We are constantly making decisions on these issues.

The decisions are ours. Sometimes we make them thoughtfully as well as prayerfully. Other times they are made hastily and often selfishly. But the time will come when the books are opened and each one of us without exception will have to explain it to his God. How faithful a steward have I been with the means God entrusted to me? Only you and your God can answer that all important question. Let us then go forward with the banner of the cross and the blazing torch of faith and love. Indeed, as we give our means to God as part of ourselves, we shall go "Forward with Christ" to greater accomplishments in our life, our church, and our synod. We cannot fail as long as we follow Christ, our Master. We cannot fail to witness of our faith by the way we give to God and His Church. Therefore, we will be faithful stewards and witness of His love so that His name may be glorified.

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